now appear to them of more value, because, as has been said, they find them more beneficial, and mankind has always held that what is apparently of more value is more true, more real. All that is generally called reality, the poets, conscious of this power, proceed with intention to -disparage and to distort into the uncertain, the illusory, the spurious, the impure, the >:in,ri!l,soiTO-.\ f;:1, and deceitful. They make use of all doubts about the limits of knowledge, of all sceptical excesses, in order to spread over everything the rumpled veil of uncertainty. For they desire that when this darkening process is complete their wizardry and soul-magic may be accepted without hesitation as the path to " true truth " and " real reality/[3]

33-

THE WISH TO BE JUST AND THE WISH TO BE A JUDGE.—Schopenhauer, whose profound understanding of what is human and all-too-human and original sense for facts was not a little impaired by the bright leopard-skin of his metaphysic (the skin must first be pulled off him if one wants to find the real moralist genius beneath)—Schopenhauer makes this admirable distinction, wherein he comes far nearer the mark than he would himself dare to admit : " Insight into the stern necessity of human actions is the boundary line that divides philosophic from other brains." He worked against that wonderful insight of which he was sometimes capable by the prejudice that he had in common with the moral man (not the moralist), a prejudice that he expresses quite guilelessly and devoutlf as